

Threni Hybernici:

OR,

I R E L A N D

Sympathising with
 England and Scotland,
 In a sad LAMENTATION for loss of their
J O S I A H.

Represented in a S E R M O N at
 Christ-Church in Dublin, before his Excellency
 the LORD DEPUTY, with divers of the Nobility,
 Gentry, and Commonalty, thege Assembled, to Cele-
 brate a Funerall Solemnity, upon the death of the late
 LORD PROTECTOR.

By Dr. *Harrison*, chief Chaplain to his said Excellency,

*And all Judah and Jerusalem mourned for Him, 2 Chron. 25. 24.
 This is a Lamentation, and shall be for a Lamentation, Ezek. 19. 14.
 4 Reg. 13. 14. Pater mi, Curvus Israel & auriga eius, 4 Reg. 2. 12.*

*Cicero som. Scip. Omnibus qui patriam conservant, adiuvant, auxerint, ceterus
 est in Cælo ac definitus locus, ubi beati ævo sempiterno fruuntur.*

Seneca. ————— Numquam Sygias fertur ad uibras inclita virtus.

L O N D O N,

Printed for *Robert Clavell*, at the Staggs-head by *St.
 Gregories Church in Pauls Church-yard*, 1659.

Throni Hyperi

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JOHN

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T O
THE MOST ILLUSTRIOUS
RICHARD,
LORD PROTECTOR

O F
England, Scotland, *and* Ireland,
And the Dominions thereunto belonging.

May it please your Highness,

I *T was the saying of David, Psal.*
112. 6. The Righteous shall be
had in everlasting remembrance.
And of Solomon, Prov. 10. 7. The
memoriall of the Just shall be blessed.
Divine Providence made it my Lot to
beare this ensuing Sermon pathetically

A 3 *delivered*

The Epistle Dedicatory.

delivered by that Pious Divine Dr. Harrison, in a full and fluent manner; extracting Tears from the Eyes, and Sighs from the Hearts, of the Hearers. I moved the Doctor, for the Printing thereof, being so precious a Piece touching so unparallel'd a Person, that it was more fit to be made publick, then to perish in Oblivion; who in a modest manner tearm'd it, A suddain, imperfect, and unpolisht Collection of scattering Thoughts, and Notes, which brevity of time, and burthen of Spirit would not permit him, more compleatly to Compile; yet upon my Importunity he was pleased to condescend to my Motion, and delivered me this Copy now Printed, written with his own Hand. The usefulness of the Piece repleat with so many rare Observations, together with the desire of Erecting all lasting Monuments that may conduce to
the

The Epistle Dedicatory.

*the Eternizing of the blessed Memory
of that thrice Renowned Patron and
Pattern of Piety, your Royall Father,
(whose pious Life is his never-perishing
Pyramide; Every mans Heart being
his Tomb, and every good mans Tongue
an Epitaph) hath emboldned me in all hu-
mility to present it to your Highness, as a
lively Effigies to mind you of his unmat-
chable Vertues: And, as the learned Au-
thor intended it not so much for the Ey,
or Ear, as for the Heart, not for Reading
only, but Praetise principally: So may
your Highness please to make use thereof
as a Pattern of Imitation for Piety and
Reformation in the Nations; that your
Highness may become a successful Suc-
cessor of such a peerless Predecessor, to
inherit his Goodness with his Great-
ness; that out of his Ashes you may
spring another Phoenix; as an Honey-
Comb*

The Epistle Dedicatory.

*Comb out of the strong Lyon; a Royall
Branch of that rare Root, a strong
Rod to be a Scepter to rule: So shall
your Highness holy and vertuous Pro-
gress be a new Crown of Comfort to
the three Nations, filling the Peoples
Hearts with joyfull hopes of Happi-
ness, and a firm, well-grounded Peace,
that they may sit safely under their own
Vines and Fig-trees, freed from the
Terrors and Turmoils of tumultuous,
bloody Broils; And that your High-
ness may obtain and enjoy the continuall
Protection of the Omnipotent Pro-
tector to Crown your Highness and the
Nations with Loving-Kindness and
tender Mercies, shall be the constant
Cordiall Prayer of*

Your HIGHNESS

Most humble

And faithfully devoted,

Edward Matthews.



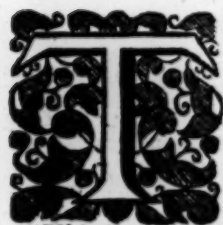
IRELANDS Lamentation

For los of their

J O S I A H.

LAMENT. V. 16.

*The Crown is false from our Head; Wo unto us
that we have sinned.*



These Words put forth themselves
into these three Branches.

First, Here is the *Calamity* of
the People of God, *the Crown*
was false from their head.

Secondly, the *Cause* of it, *We*
have sinned.

Thirdly, the *Effect* of both, they take up a wofull
Lamentation upon both these Considerations, the
latter especially; *Wo unto us that we have sinned.*

Let me a little open the Words:

Our Head; The Head spirituall is Christ, and he
cannot

cannot fall, nor his *Crown* from him: but they speake here of the *Ciwill*, the outward and visible Head of the State, as in *Iſa. 9. 15. The Ancient and Honourable he is the Head.*

~ *The Crown*; that is, The Emblem of Præeminence and Authority, and an Ornament in them that have no Authority: as in *Prov. 12. 4. A vertuous Woman is a Crown to her Husband*; Not a *Ring* for his Finger, or a *Chain* for his Neck, but a *Crown* for his Head, a choice and chief Ornament: So here they are speaking of *Josiah*, who was the Glory and chief Ornament of their State; and so the Hebrew Doctors expound it. I know the *Seventy* say, it was written in the time of their Captivity, and upon that occasion only; and this is embraced generally by our Expositors. But why might not *Jeremy* look upon it as then present, though thirty years before they did go into Captivity, and four Princes Reigns between? And that passage in the *2 Chron. 35. 25.* warrants this Interpretation, *And Jeremiah lamented for Josiah, and all the singing Men and the singing Women spake of Josiah in their Lamentations to this day, and made them an Ordinance in Israel; and behold they are written in the Lamentations.*

Wo, is sometimes put for a word of *Threatning*, or *Prophetickall Denunciation*, as in *Matth. 11. 21. Wo unto thee Chorazin, wo unto thee Bethsaida, &c.* And in *Matth. 23.* from the 13. to the 17. Verse; *Wo unto you Scribes and Pharises, Hypocrites.* Sometimes 'tis used as a word of *Pitty*, of *Commiseration*; as in *Fer. 13. 27. Wo unto thee, or Alas for thee O Jerusalem, Wilt thou not be made clean? When shall it once be?* Sometimes for a word of *Confession*, or acknowledgement of our sad and calamitous Estate; as in *Psal. 120.*

For loss of their Josiah.

3

5. *Wo is me that I sojourn in Mesek, that I dwell in the Tents of Kedar, amongst these spirituall Blackmoors: so in 2 Sam. 1. 26. wo is me, or I am distressed, or in anguish, for thee my Brother Jonathan, &c.* And here it may be taken in all these senses; *Wo* unto us *Now*, (for *Now* is in the Original) our *wo* is *Now* begun, and it will multiply; they felt and foresaw misery coming on, their present sorrow was great, and their expectation was far worse, they saw the *Consequents* in the *Antecedents*, they saw the *Effects* in their *Causes*; And so may we, unless through infinite Mercy those *Causes* be timely removed. The words thus explained will yield us three Observations.

Observ. 1. *It is a matter of wo full lamentation to Gods people, when God causeth the Crown to fall from their heads, when the Glory, the chief Ornament falls from their State, from their Government.*

When a *Jacob* dies, though as a Rick of ripe Corn he be gathered into the *Barn*, yet even the *Egyptians* will mourn for him, and that with a *grievous mourning*, *Gen. 50. 3. 11.* And shall not the *Israelites* then mourne for a *Moses*? shall not wee mourne for our *Moses*? of whom I am perswaded after-Ages will say as they of him, *Deut. 34. 10. And there arose not a Protector since in England, (how many soever we may have) like unto him, whom the Lord knew face to face, (who had such intimate Communion with him) In all the signs and the wonders which the Lord sent him to do in the Land of Egypt, to Pharoah and to all his Servants, and to all his Land; And in all that mighty hand, and in all the great revour, which Moses shewed in the sight of all Israel.*

And yet you may observe, that the *Egyptians* mourned longer for *Jacob*, then the *Israelites* for *Mo-*

ses, they seventy dayes, these but thirty; both because the people of God are, and ought to be more moderate in their Mourning, then others *which have no hope*, 1 *Thef.* 4, 13. either as to them that are departed, or as to themselves, or the Publick; and because the Lord had before-hand prepared a hopefull Successor, *Deut.* 34. 8, 9. *So the dayes of weeping and mourning for Moses were ended, And Joshua the Son of Nun was full of the spirit of Wisdome*, for *Moses* had layd his hands upon him (and solemnly designed him for the Government) *and the Children of Israel bearkened unto him, and did as the Lord commanded Moses.*

Let me give you the grounds of the Point; They lament, first, Because of the strong Influence that a good Governour hath into the Vitals of a State, *Lament.* 4. 20. they call *Josiah*, *The Breath of their Nostrils*; so the *Chaldee Paraphrast* expounds it, *Josiah who was as dear to us as the breath of our Nostrils, under whose shadow we said we shall live.* I know that *Grotius*, *Diodati*, and others in their Annotations upon the place, do apply it to *Zedekiah* (who was indeed taken in the Pits of the Enemies) but if *Zedekiah*, much more might *Josiah* be termed, *The breath of their Nostrils*, and that you know is a great matter, 'tis all in all to the naturall body, the heart soon slackens without it, when it can no longer breath out its warmth, nor fetch in cool Aire to allay its heat: The Spirit of *Reformation* died with him, the State never breathed after *Reformation* more, till after the Captivity.

No wonder therefore that the Prophet *Zechary*, *Ch.* 12. 10. &c. alluded to their mourning for him, telling them *the day should come when their mourning for the Messiah,*

For loss of their Josiah.

5

Messiah, should be as vehement, as universall, as that for Josiah, all the Land should mourn in publick Humiliations, Families in private meetings, every Family apart, and the Leaders of the Families apart, Like to the mourning in the Valley of Megiddo, there Josiah fell, and there they mourned, 2 Chron. 35. 22. And such a mourning is suitable to the loss of One, who hath an eminent Influence into the Welfare of a State first, as He is, *Pater Patria*, a common Father, carefull to protect and provide for all, especially for those of the Household of Faith, whom the Ministers of Christ, by his blessing upon his Word, have begotten through the Gospel, 1 Cor. 4. 15. To these is the Magistrate a *Nursing Father*, Isa. 49. 23. to carry them in his Bosome (as God said to Moses) *As a Nursing Father beareth the sucking Children*, Numb. 11. 12. notwithstanding all their frowardness, doubtless such an One was Josiah, Our Josiah, and 'tis no small loss to the poor people of God to part with such a Friend, such a Father, if we be not sensible of it now, we shall feel it to our cost hereafter; but if we feel it now, and it work kindly with us, there is hope that through a supply and a Succession of the same Spirit, we shall feel it the less hereafter.

Secondly, As he is *Custos utriusque tabulae*, The Keeper of both Tables, which is clear out of the old Testament, and the chief Magistrates Duty is not so particularly layd down in the New (as is that of Subjects, and other Relations) because no such new Members of the visible Church in the Apostles dayes, nor for a long time after, it must then be fetched from the old Testament, or no where.

And this is so necessary, even his looking to the

Duties of the first Table, that some have ventured to say, that a Persecuting Magistrate (as in the Primitive Church) were ten times rather to be wished, then one careless and neglecting to set up Ordinances, suffering all to run into Irreligion and Heathenisme: For either by persecuting, or commending and countenancing the Worship of God, the Magistrate causeth Religion to flourish, by doing neither, He takes the way, utterly to abolish it: as *Julian* the Apostate was about to do, had not God cut him off the sooner: Better a Persecuter, then a Neuter, better a *Domitian*, a *Nero*, then a *Gallio*, *Who careth for none of those things.*

But what a mercy is it to have a *Iosiah* indeed, a Prince cordially studious of Religion and Reformation, whose heart akes and trembles for the Ark of God, as *Elie's* did, 1 *Sam.* 4. 13. And who preters *Ierusalem* before his chiefest joyes, as *David* did, *Psalms.* 137. 6.

And what a calamity is it to have such an one taken away, before Reformation be perfected, 2 *Chron.* 35. 20. After all this, when *Iosiah* had prepared the Temple, then *Neebo* King of *Egypt* comes and cuts him off, when the Church had most need of him; For *Israel* to lose a *Moses*, when they are yet in the Wilderness (which is our case at this day) this is a Lamentation, and ought to be unto us for a Lamentation.

Thirdly, As he is *Custos utriusque Gladii*, The Keeper of both Swords, Martiall and Civil.

First, of the Military Sword, He is the great Arbitrer of Peace and War, and in time of War, he is the chief Leader; so was *Iosiah*, so our *Iosiah*: We might
all

all say to him, as the *Israelites* to *David*, 2 *Sam.* 5. 2. *Then wast he that leddest out and broughtest in Israel with safety and Victory:* How often did he offer himself willingly (*Judg.* 5. 9.) and jeopardied his life in the high places of the Field: for Courage and Conduct, for Prudence, Piety, and Success in War, our Leader was Incomparable; This Land, all these three Nations will afford him everlasting Monuments; The God of Peace grant we never feel the want of this great Leader in this particular.

Secondly, He beareth the Civil Sword also, He is the Guardian of all Vindictive Power, God hath put his own Sword of Justice into the Magistrates hands, He is Gods *Sword-bearer*, *Rom.* 13. 4. none may usurp it nor resist it.

There are two things that legitimate the Magistrates Vindictive Administrations: First, That he acts by Gods Authority, and secondly, According to his Justice, both must concur; a private man may not of his own head kill a Malefactor: *Ehues* slaying *Eglon*, *Mosis* the *Egyptian*, are no patterns for us, unless we have the same Commission, or privy Seal.

Exempla heroica sunt supra Regulam: Nor may the Magistrate kill an innocent Person: but when he puts a Malefactor to death according to Gods order, 'tis not man, but God that kills him.

Now to lose such a Magistrate, who bare not the Sword in vain, but durst draw it against the greatest Transgressor, and who durst not touch the poorest Innocent with the least of his Fingers (as God himself is impotent as to the doing of the least evil) *Who could do nothing against the truth* (as the Apostle speaks, 2 *Cor.* 13. 8.) and could not but do his utmost
for

for the truth, this is a great loss unto a people.

Fourthly, As he is *Custos salutis publicae*, the vigilant Sentinell of publick Safety, *Rom. 13. 6.* for they are Gods Ministers, attending continually upon this very thing, *Παραστηνόντες* watching, by the just punishment of the wicked, to preserve and protect the Just (as *Grotius* expounds it) and hereupon the Apostle makes one Inference, *Ver. 7. Let them have their due* (and all their Ministers under them) *Custom, Tribute, Fear, and Honour*: 'Tis a sin against all equity and conscience, to deny or withhold any of these from them, seeing they are alwaies watching for our Good.

And let me make another Inference; It is a duty which every man owes the Magistrate, in all Proposals, Overtures and Endeavours, whether relating to matters Civil or Spirituall, to carry it with all possible simplicity and integrity, otherwise to bring in Evils, under painted Vizards, and specious pretences, what is it, but to surprize these Sentinels, and to elude their Vigilance, and that's the practise and part of an Enemy: such a Watchman of *Israel* was *Iosiah*, such a Watchman was our *Josiah*; it was no easie matter to surprize him: How securely did we sleep, while He watched over us; *Bene dormivi quia Antipater vigilavit*, I slept well to Night (sayd *Alexander*) because I knew a carefull man was in the Watch. But what shall become of us now, that this Watchman is false asleep? If he who keepeth *Israel*, *who neither slumbers nor sleeps*, watch not over us, and over our Rulers, and help them to watch for us.

I and all the World may say of him that's now gone from us, as one said of *Mucianus* the Roman Consul

Consul; He did *Vim Principis complecti, nomen remittere*, He had all the power, and performed all the part of a good King, though he refused the Title; Cause therefore have we to take up a wofull Lamentation; when such a Prince, when such a great man is faine in our *Israel*, who in all these respects had so benign an Influence into the Vitals of our State: And that's the first ground of the Lamentation.

A second may be, the rarity and scarcity of such as might supply such Decays, fill up such a breach, such an *Hiatus*: Where shall a man be found to stand in this Gap? He only who hath the residence of the Spirit, can supply us; And blessed be his Name, that he hath made this Noble Vine fruitfull and full of Branches, that there are strong Rods for the Scepters of them that bear Rule; where there is no strong Rod to be a Scepter to Rule (what ever some men think) this is a Lamentation, and should be for a Lamentation in *Ezekiel's* Judgment, *Chap. 19. ult.* O let us pray that the Lord would strengthen these Branches, that they may not be broken off, that no East-wind (of Invasion from abroad) may wither them, no fire (of Contention at home;) consume them, as the Prophet speaks, in that Chapter.

Thirdly, this is an usuall Honour that God puts on his eminent and faithfull Servants, when they are gone, their removall is bewayled and lamented; men may marvel as the Disciples did, to see a fruitless Fig-tree, suddenly withered away, *Matt. 21. 20.* but there's no moan made, there's no mourning: But when an usefull Vine dies, which affords both Shade and Fruit, that's a loss (much more then that of *Jonah's* Gourd) to be lamented, the most Serviceable, shall alwaies be:

the most Honourable; They that live much desired, cannot dye but much lamented: as for the wicked and worthless person, it shall be nothing so, they shall not lament for him, saying, *Ab my Brother, Ab Lord, or Ab his Glory, He shall be buried with the buriall of an Ass, drawn and cast forth beyond the Gates of the City.*

The loss then of a gracious Prince, of a pious Governour, is very lamentable. The second Point will lead us to look into the Cause thereof, and that's this.

Observ. 2. The sins of Gods people are the fall of their Crown; these Traytors pull it from the head of a State, or Government: and there was a double sin at that time most remarkable in that people:

First, They went about to pluck the Crown of Sovereignty from Gods head. *They would not hearken to him, nor obey him, see this in Jer. 25. 2, 3. &c.* From the thirteenth year of *Josiah* (and that was the next year after he began the publick Reformation; for it is sayd in the 2 *Chron. 34. 3. In the twelfth year he began to purge Judah and Jerusalem*) From the very beginning of the Reformation, saith *Jeremy*, even unto this day, (for ten years space together) *The word of the Lord came unto me (and it did not with me) But I have spoken unto you, rising early and speaking, but yee have not hearkned. And the Lord hath sent unto you all his Servants the Prophets, rising early and sending them, but yee have not hearkned, nor inclined your Ear to hear, They said, turn yee again now every one, from his evil way, and from the evil of your doings, and yet yee have not hearkned unto me, saith the Lord, that yee might provoke me to anger with the works of your hands, to your own hurt,* Thus even in a time of Reformation they fell to Apostasy, Idolatry, and Prophane-
they

they first sunk into Apostasy, and then into Calamity, and the Crown dropt from their head, that was the beginning of it; see this further in *Zeph. 1. 1.* *The word of the Lord came unto him in the dayes of Josiah, I will utterly consume all, saith the Lord;* Why, what was his Controversie? *ver. 5. They did worship, and swear by the Lord, and by Malcham, they made a hotch potch, a mingle mangle of Religion, they began to curdle and turn by degrees, Ver. 6. And them that are turned back from the Lord, and those that have not sought the Lord, nor enquired for him, but fell to looseness and lewdness, as it is there described particularly in all sorts of persons, from the Prince to the Prentice.*

Secondly, They did what in them lay to pluck the Crown from *Josiah's* head, the fairest Flower in his Garland, studiousness of Reformation, there was none like him for that, *2 Kings 23. 25.* and they did what they could to weaken his heart and hands in it, they would not bear it, they loathed it, and waxed weary of it, *Jer. 1. 2.* *The word of the Lord came unto him in the thirteenth year of Josiah, in the time of Reformation, mark that, and then hear how the Lord chargeth them, Chap. 3. 10. They turned not unto me with their whole heart, but feignedly, saith the Lord: they made a shew, and talked, and took the Covenant, but they would not stand to it, they had no heart to a Reformation, but hankered still after their former evils. 'Twas time now to rack them from off their Lees, to empty them from Vessell to Vessell, to turn them out of Jerusalem the Vision of Peace, into Babylon, whose very Name speaks Confusion. The Lord help us to see our Faces in this Glas; I appeal to your Consciences, how much of our State and Story is told over in these*

particulars: And yet if there be any hope in our *Israel* concerning this thing, the last Observation must help us to it, and it is this;

Of 3. The sincere people of God, take up a wofull Mourning not so much for the fall of their Crown, as for their sins that caused it, they point the finger at this, they place the Wo upon this, *Wo unto us that we have sinned.* Thus Daniel in the 9. of his Book, complains not of misery (save only of the Desolation of the Sanctuary) but of sin, *ver. 5, 6. We have sinned and committed Iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts and from thy Judgments, Neither have we hearkened unto thy Servants the Prophets, which spake in thy Name to our Kings, our Princes, and our Fathers, and to all the people of the Land.* This pierced his heart, in the midst of all his personall Preferment. So was it with good Nehemiah, *Chap. 1. 6, 7. (Let thine Ear now be attentive, and thine Eyes open, that thou mayst hear the Prayer of thy Servant, which I prayed before thee now day and night, for the Children of Israel thy Servants, and confess the sins of the Children of Israel, which we have sinned against thee, both I and my Fathers house have sinned. We have dealt very corruptly against thee, and have not kept thy Commandments, nor the Statutes, nor the Judgments, which thou commandedst thy Servant Moses. Sin, sin, that lay more heavy upon the hearts of these good men, then all their sufferings: And its clear it must be so; First; from the nature of sincere repentance, which is never to be so affected with grief lying on our spirits, as for our grieving the spirit of God, Zech. 12. 10. They shall mourn for him, and be in bitterness for him: And so it was, Acts 2. 37. When they*

they heard this, that they had crucified the Lord of Life and Glory, this went to their hearts; and this the Prophet *Isaiah* bewails, that they rebelled against one who had been so tender, so indulgent, and compassionate toward them, *Isa. 63. 9. 10. In all their affliction, he was afflicted, and the Angel of his presence saved them, in his love and in his pity, he redeemed them, and he bare them, and carryed them all the daies of old. But they rebelled and vexed his holy Spirit; Therefore he was turned to be their Enemy, and he fought against them. So David, Psal. 51. 3, 4.*

Secondly, When ever God intends good to a person, or a People, he leads forth their Spirits this way, makes the stream of their sorrows run forth in this Channel, for this is the principall (if not the only) way to redress and remove their Calamities felt, or feared, when Sinners mourn for sin, as sin, then God pardons sin, and when God pardons Iniquity, he heals Infirmitie, *Psal. 103. 3.*

If this then be our present posture, though we are made weak by such a loss, yet he will strengthen us, and give us Healers (that's the Magistrates Charity, *Isa. 3. 7.*) yea this ruine shall be under his own hand, and this is the right course to lodge it there.

Now briefly to put all these truths together to Use.

Use. Doth not the Lord call his people in these Nations, to a serious and sensible apprehension of such a stroke.

May I not say to the Common-wealth of England, as this Prophet did to the Common-wealth of Israel? *Lament. 2. 13. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equall to thee that I may com-*

for that, O Virgin Daughter of Zion? for thy breach is great like the Sea, who can heal thee? Our Bank is now broken down, who can repair it; who can heal it? that can be alone who made both the Bank and the Breach; Who at first gave a decree to the Sea, and shut it up as with Doors and Bars, saying, Hitherto shalt thou go and no further, and here shall thy proud Waves stay: He can keep the Sea from breaking in upon us, at such a time as this, and repair our Bank and Bulwark again. But will he do it? That cannot I tell, but I can tell you of severall Symptomes and Indications of approaching mercy, even in times of greatest Calamity; do you look if you can find them upon your own Spirits, and they are these: First, When a Person, or People are troubled more for sin, then for suffering, either incumbent, or approaching: When they look on sin as the greatest, the only evil, when they mostly bewaile that, that's a sure sign of escaping, *Ezek. 7. 16.* But they that escape of them shall escape, and shall be on the Mountains, as Doves of the Valleys, all of them mourning, every one for his Iniquity. Now is the Voyce of this Turtle heard in our Land, at this day; When sin sits heavy, suffering sits light (said Mr. Greneham) And God will make it so to be indeed, not to Faith only, but to Sense also.

Secondly, When we are layd low in the sight and sense of this vileness, judging our selves worthy of the greatest punishment, unworthy of the least refreshment, when we see cause to submit in case of Reprobation, much more in case of Affliction, when we are thus abject and cast down, it is the custome of our gracious God (and from thence his Character) to be a Comforter of such, *2 Cor. 7. 6.* God that comforteth those
that

that are cast down ; When *Jacob* was in his own Eyes, not worthy of the least of all Gods mercies, then he escapes all the misery so nigh unto him, and so much dreaded by him ; the thing that he feared came not upon him, *Gen 32.10. &c.*

Thirdly, When the Spirit of Prayer is kept warme in our hearts, or rather, our hearts kept warm by the Spirit of Prayer, for our selves and for others, that's a token for good unto us ; when *Jeb* prayed for his Friends, then God turned his Captivity, *Jeb 42.10.*

How do yee feel your hearts Christians ? frozen, or flaming, cold, or burning within you ? can you pray for your Rulers, for the Publick, for your selves, and your Posterities after you ? Doth the House of *Israel* enquire of the Lord for this thing ? *Ezek. 36.37.* then will he do it for us, then will he encrease us with men like a flock ; we shall then live and not die, neither shall our men be few.

Fourthly, When there's a quiet resignation of our selves, and our affairs to the Lord, not limiting him, but leaving him to his liberty, to take away what Instruments he pleaseth, and use what Instruments he pleaseth ; He will be Master over the Sons of men, and when we are willing he should be so, all things then shall work together for our good : When we can choose God, and let him choose all the rest ; *David* could not miscarry when his heart was once wrought over to this resignation, *2 Sam. 15.25,26.*

Lastly, When the Spirit of Faith is up in our hearts, when through the discoveries of his Grace in Jesus Christ, we are enabled still to trust in him, hang on him, expect good from him, so that he cannot shake us off

off; Generous Spirits scorn to fail those that depend on them: poor sinfull Creatures have no other way to engage the great God to stand their Friend, but by this dependance; And saith the Prophet *Isaiah, Chap. 26.3. Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee.* When an Hawk pursued a Sparrow so close, that it flew into *Xenocrates* his Bosome, *Non oportet supplicem prodere,* was his word, and shall God give up his Turtle that flies into his Bosome, pursued by Birds of Prey? No, he will never do it, *Psal. 74. 19, 20.* Now what hopes have yee Christians? what expectations? Can yee wait upon the Lord, that hideth his Face from the house of *Jacob*, can yee resolve to look for him, *Isa. 8. 17.* Can yee believe for these poor Nations? these wounded, wofully wounded, Nations? to have slight thoughts of this Wound, is the way never to be healed.

But what grounds of Faith or hope can you shew us; to fix our feet upon at such a time as this?

Suppose I could shew yee none, yet 'tis a duty in the sincere people of God with their Father *Abraham*, even against hope, to believe in hope, and to give Glory to God in believing, *Rom. 4. 18. 20.* But yet God hath not left us without visible grounds, to support our sinking expectations concerning these Nations: For first, our grand Enemies have had all the advantages against us, they could wish for, and yet have not prevailed; all *Campanella's* projects have been accomplished, Monarchy turned into a Free-state (out of which they hoped to fish some notable Advantages) The *Dutch* engaged in a War against the *English*, to weaken both these States in their Shipping, wherein they were most powerfull and formidable.

A Rebel-

A Rebellion in *Ireland*, an horrid-one, as that Popeling Polititian could have wished; Philosophy mingled with our Divinity, and what not? and yet the *Spaniards* Univerfall Monarchy not effected: Our *English* Roses not yet blasted, not yet over-topped by the Lillies of *France*, nor our *British* Crosses become Perches to the *Austrian* Eagles.

As if God had said from Heaven, You shall have fair play, all that yee can propound to your selves, and yet come short of your Reckoning.

This speaks as if God had no mind to cast us away, to abandon and give us up as a Prey to the Teeth of our Adversaries: Let us bleſs the Lord for this, and still believe on him; *Our Soul is escaped as a Bird out of the Snare of the Fowlers, the Snare is broken and we are escaped. Our help is in the Name of the Lord who made Heaven and Earth, Pſal. 124. 7, 8.*

Surely when God thus encamps about his House, 'tis a signe that no Oppressour shall pass through them any more (if they fall not off from Him) *Zech. 9. 8.*

Secondly, Are we not a People, redeemed with so high an hand, and such an out-stretched Arme, as never People was since the dayes of *Israel*? And hath the Lord been working so many Miracles of Mercy, for so many yeares together? and will he now undo us, and all his owngreat Works together? What will he do unto his great Name? What will the Nations say? It was not he, it was a chance that hapned to them? What will his and our Enemies say and do? There is a stupendious expression in *Dent. 32. 26, 27. I said that I would*

scatter them into Corners, I would make the Remembrance of them to cease from among men (I would pay them, I would smack them, they have deserved it at my hands) were it not that I feared the wrath of the Enemy, lest their Adversaries should behave themselves strangely, and lest they should say, Our hand is high, the Lord hath not done all this; Can the great God feare any thing? Yes, God himself tells us that he feares, on the behalf of his poor People, that desire to feare his Name, and what need they to feare Enemies, that have a God to feare for them? Only let us Sanctifie him in our hearts, and let him be our feare and our dread, and we need feare nothing else.

Thirdly, What Spot of Earth (to the praise of Free-grace be it spoken, not to boast of our selves carnally) What Spot of Ground in the World beares so many reall Saints upon it, as our Island? and some sprinklings here also, that cry Day and Night unto him? Souls sealed and marked in the Forehead, not to be touched by the Destroyer: Might Sodom have stood, if there had been butten righteous Persons there; and shall not these Nations escape, who have yet so many thousands to stand in the Gap?

Are not the holy Seed the Sap and Substance of our *Robur Anglicanum*, our English Oke; as an Oke whose Substance is in it when it casteth its Leaves, The holy Seed shall be the Substance thereof, Isa. 6. 13.

Thus saith the Lord, As the new Wine is found in the Cluster, and one saith, destroy it not, for a Blessing is in it, so will I do for my Servants sake, that I may not destroy them all, Isa. 65. 3.

And

And surely we have Governours, who say in their heart. *The Inhabitants of Jerusalem shall be our strength in the Lord of Hosts their God, Zech. 12. 5.*

Fourthly, After all the Wind-falls in Gods Orchard, so many top-heavy, tall Okes and Cedars laid along, those that are Trees of Righteousness indeed and kept their standing, are more deeply rooted by all these shakings; Professours were never so sober, since the times of Persecution, never so in love with old Truths, they see plainly the pretended new light was an *Ignis fatuus*, that misled poor benighted Souls, yea many that erred come now to understanding, and they that murmured are better instructed, according to that sweet Promise, *Isa. 29. 24. We shall not therefore be ashamed of our hope, neither shall our faces wax pale.* For as the prevailing of the Spirit of Error was the Herald of Misery, so is the returning of a Spirit of Sobriety the welcome Harbinger of Mercy.

Fifthly, So many hopefull young men coming on to the Ministry (which is the Observation of our Brethren in *England*, in their Ordinations) their Parts more raised, their Lives more reformed, the Council of God more clearly revealed then formerly; even this bespeaks a continuance of Mercy: Surely the great Husbandman hath yet some Harvest to Inn, seeing he makes such provision and preparation of Labourers, *Luke 10. 1, 2. After these things, the Lord appointed other Seventy also, and sent them two and two before his face, into every City and place, whither he himself would come.* Where Christ sends his Disciples before him, he himself means to follow after; the Treaty of Peace holds, whilst his Leiger-Embassadours are not recalled.

Sixthly; The generall sense of this heavy stroke is a good sign among us.

Indeed when the Righteous is taken away, and no man layeth it to heart, then there's evil to come, *Isa.* 57. 1. But I am perswaded no stroke these thousand years hath been more felt by the best people of these Nations: the mourning is universall, like that in *Zech.* 12. 12, &c. not only amongst the Rulers, the Families of *David* and *Nathan*, not only amongst the Ministers, the Family of *Levi*, but even the Family of *Shimei*, who was of the house of *Saul*, a Male-content, a Reviler, That comes along in the Train of the Mourners: we read indeed of others of that Name who were of the house of *Levi*, but that cannot be here meant, because it was before mentioned by Name. Its strange indeed to find the Family of *Shimei* mourning for the loss of the house of *David*, yet the Lord can bring this to pass, and hath done so at this time (If I be rightly informed) 'tis sayd of *Galba*, that he left but few willing to live under his Government, but many mourning for his death: How many do now confess they were unworthy of such a Ruler? they knew not how to prize, how to improve such a Mercy, and when we cut our Fingers with Swords, 'tis time they should be layd up.

Seventhly, That the great Plot of firing *London*, raising the Countries, betraying the Ports and Garrisons, was utterly broken, before this Blow was given; That this man of War should die himself in Peace (contrary to the Prophesyings of many) and leave us in peace; This speaks much tenderness in our God towards us, that such a storm should be blown over (and a day of Thansgiving kept through-

our

out the three Nations for it) before this skilfull Pilot was called from the Helm. Indeed when the Pilot is cast over board in a storm, it fore-speaks a Shipwrack. But now that the Lord hath thus in measure debated with us (notwithstanding all our Luxuriancies) and stayd the rough wind, in the day of the blasting East-wind ; well may we hope, that by *This shall the Iniquity of Jacob be purged*, and that this shall be the Fruit to take away our sin, *Isa. 27. 8, 9.* that his designe is to purge and prune us, not to root us up.

Eighthly, That we should slide so quietly, so naturally into a Settlement, I think far beyond all our expectations, this is a wonderfull Mercy, *Sol occubuit, nox nulla secuta est*, Our Sun is set, and yet no Night ensued.

Now for Light to rise when the Sun sets, that at Evening time it should be light (according to that promise in *Zech. 14. 7.*) this is not only a sign of mercy, but a Miracle of mercy it self.

Ninthly, That we now have Magistrates, the Legallity of whose Call to their present Office and Station, is beyond all dispute, all settled by Authority of Parliament ; The Scepter put into his Highness's hand, that now is, according to the Sanction of Parliament: The Sword put into his Excellencies hand here after his late Highness's establishment by Parliament ; Even this may give us a rationall ground of hope, of quietness and submission, even in the most unquiet Spirits : at least they will have a less reason to pretend for their unquietness, though unquiet persons never want pretences.

Tenthly, We enjoy Magistrates, to whom the Interest of Religion, is so endeared, so incorporated, by

a Principle of Grace in themselves, that they can no more forsake or abandon it, then their own Souls, and so intwisted by the hand of Providence, with their own Interest, that they cannot be safe if they quit it: their Authority, their Safety is Embarqued in the same Bottom with it, they must swim, or sink together.

Now, God promis'd it of old as a Favour to his People, that their Nobles should be of themselves, and that their Governours should proceed out of the midst of them (Let not us despise ours, because they do so) *And I will cause him to draw neer, and he shall approach unto me, for who is this that engaged his heart to approach unto me, saith the Lord, Jer. 30. 21.* It is an admirable thing when Rulers and Governours engage their hearts to approach unto God, God himself seems to be taken with it, and to wonder at it; Let us help them with our Prayers to engage more and more, with and for God, for this also speaks establishment, *ver. 20.* and prosperity, *ver. 19.* *And out of them shall proceed thanksgiving, and the voice of them that make merry, and I will multiply them, and they shall not be few, I will also glorifie them, and they shall not be small; Their Children also shall be as afore-time, and their Congregation shall be established before me, and I will punish all that oppress them, And their Nobles shall be of themselves, and their Governour shall proceed from the midst of them, and I will cause him to draw neer, and he shall approach unto me, &c.*

Again, The late Success of the Swede, and our own Success in *Flanders*, putting a Curb, and a Bridle upon the Jaws of our ill Neighbours, these look like the Pledges and Fore-runners of more mercy.

Lastly,

Lastly, And especially some beginnings of reall Reformation, and breathings after more, in Persons, Families, Congregations, Towns, Cities, Countries; these where ever they are to be discerned, look very smilingly and promisingly upon us: Indeed if Reformation be neglected, all our other grounds of hope will faile us and float away, *If the people turneth not to him that smiteth them, neither do seek the Lord of Hosts, then will he set up their Adversaries against them and joyn their Enemies together, and they shall devour Israel with open Mouth, Isa. 9. 11, 12 13.* And thou, who ever thou art that hatest to be reformed, mayst be one of the first, that shall be so devoured; But if Reformation be cordially endeavoured by us, according to our places, this will make us precious in the sight of the Lord, and he will make us honourable, *Isa. 43. 4.* if this be pursued (I am not affraid to affirm it) as sin hath pluckt the Crown from our head, so Reformation will restore it, and set it again upon the head of our State and Government; yea the Lord will redeem our life from destruction, and (as *David* speaks, *Psal. 103 4.*) *Crown us with loving kindness and tender mercies.*

Without Reformation, we are a lost People, but if the Lord make us a reforming People, we shall certainly be a preserved People, that will restore our Ornament, our Glory to us; *Come therefore and let us return unto the Lord, for he hath torn, and he will heale us, he hath smitten, and he will bind us up.*

FINIS.